

**Shaykh Sulaymān al-'Alwān (حفظه الله) was asked about the authenticity of the Hadīth "Whoever performs wudū' in the state of purity, Allāh writes for him ten good deeds"**

The Shaykh (حفظه الله) responded by saying: This Hadīth isn't authentic, it's narrated by Abū Dāwūd(62), ibn Mājah(512), 'Abd ibn Hamīd(859) and others from the chain of 'Abdūl Rahmān ibn Ziyād ibn An'am al-Ifriqī from Abī Ghutayf al-Huthalī from 'Abdullāh ibn 'Omar (رضي الله عنهما) from the Prophet (صلى الله عليه وسلم).

Imām Abū 'Īsa al-Tirmidhī(59) said "And it is a weak chain" and al-'Uqaylī (رحمه الله) narrated in al-Du'afā'(2/332) from the chain of 'Alī ibn al-Madīnī (رحمه الله), he said I heard Yahyā (رحمه الله), that he said I spoke with Hishām ibn 'Urwā (رحمه الله) about the Hadīth narrated from al-Ifriqī from ibn 'Omar (رضي الله عنهما) regarding wudū', so he said this Hadīth is Mashriqī [Easterner - Weak because of Tafarrud] and Yahyā ibn Sa'īd (رحمه الله) weakened al-Ifriqī.

Imām al-Tirmidhī (رحمه الله) said in his Jāmi'(199) "And al-Ifriqī is considered weak among the scholars of Hadīth"

And al-Imām Ahmad (رحمه الله) said "He's nothing"

And it's narrated from Imām Ahmad (رحمه الله) that he said "He's Munkar in Hadīth"

And 'Alī ibn al-Madīnī (رحمه الله) said "Our companions would weaken him, and our companions rejected his Hadīths where he was alone in narrating something which was not known"

And from what I know, this Hadīth is not reported from other than the narration of al-Ifriqī, and none of his hadīths are to be used as evidence.

And the settled statement regarding the renewal of wudū' is that it's not recommended in general situations, and its recurrence isn't prescribed without a [proper] reason.

And it's recommended by the agreement of the scholars to renew wudū' for every Salāh.

And Imām al-Bukhārī (رحمه الله) has narrated in his Sahīh(214) from the chain of Sufyān (رحمه الله), he said 'Amr ibn 'Āmir (رحمه الله) narrated to me from Anas (رضي الله عنه) that he said: "The Prophet (صلى الله عليه وسلم) used to make wudū' for every prayer, I said (to Anas) what did you used to do? He said: "We used to pray with the same wudū' until we break it with Hadath (break wind etc...)"

And al-Bukhārī (رحمه الله) has written a chapter for it by his statement "The chapter of doing wudū' without Hadath (break of wind etc...)" and what is intended by this is renewing wudū', and the wudū' used to be compulsory before every Salāh, then it was abrogated and its recommendation has remained and Allāh (سبحانه وتعالى) knows best.